HEAVENLY HYMNE TO THE KING OF HEAVEN.

Presented in a Sermon, by *Iames Eglesfield*, M^r. of Arts in Queenes Colledge in *Oxon* late Vicar of *Chewton* in *Somersetsh.*

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TO THE RIGHT HONOVRABLE DAVID Lord BARRY Earle BARRIMORE,

Right Honourable.

THe deepe obligations that your Honors many favours have already bound mee in, and my gratefull inclination to an expression of them, engage mee

to the tender of this humble preſent. It is not cloathed with any abilities worthy your eye, but if you pleaſe to cure the defects by a noble acceptation, you make mee ever as much yours as this was mine, before I preſum'd to owne it on ſo honourable a Patron. Pray take my weake labours and with it mee; I have my aime if it bring to your honor

as

as much comfort, as it carryes from me zeale; and God grant that you may gleane something out of this short Sermon that may be as high as my desires for your salvation. Let me say to this as the Poet said to his

Hei mihi quod domino non licet ire tuo.

But there is no obscurity, no dangers; or adversity, that shall bee able to restraine my pray

ers for multiplying bles-
sings on your honour
in all things externall,
internall, eternall, *That*
you may doe all things
well, to the glory of God,
benefit of your Coun-
try, comfort of your
soule, and honour of
your name, as shall still
befit.

Your Lordships humble
blest Servant,

IAMES EGLESHAM.

A HEAVENLY HYMNE TO THE KING OF HEAVEN,

MAR. 7. 37.

Fecit omnia bene.

He hath done all things well.

THE finger of the Deity in the manhood of Christ, by a word powerfull, and a power wonderfull, drew the world in love and admiration after him; his Doctrine undenisable, his life unblameable, his words, wonders unculpable, all conspiring in one, with

with united force, forced all with their tongues as with trumpets, to sound his fame in this famous confession; sutable to none but him alone who was the divine Omnipotency, *Fecit omnia benè*. And therefore the Evangelist premiseth λογῶς καὶ πραξίας, his words, and his works, as the impulsive causes president and withall annexeth θαύμασιν καὶ δοξολογίαν admiration, and commendation as the effects concomitant, whilst the Saviour of the world, *voce operante, et opere vocali* by words working and workes speaking drew from an earthly multitude this heavenly Hymn to the King of heaven καλῶς πάντα πεποίηκε. Pointing (as it seemeth by the judgement of divers as well the ancient as moderne Interpretors) unto Christ, as the same Creator, that in the infancy of the world beheld (reveiwing all his workes) that they were, *valde bona*, and now the Redeemer, *Fecit omnia benè*. Each word of my Text favoring that Allusion πάντα παντὶ τρόπῳ καλῶς καλλος πεποίηκε παντὸς. *Non fictor nonentium, sed factor omnium. Fecit*, hee made for hee is *actus purus*; *fecit omnia*, for hee is *agens omnipotens*, *fecit omnia benè*, for hee

hee is *bonus in Concreto, et bonitas in abstracto.* He that is the perfect Vnity, and Vnity of perfection *fecit*, hath done, *agendo quiescens et quiescendo agens*, not only in intention, but in actuall and compleate perfection. Hee hath done all, for he is all effective, producing effects not defects, good not evill, *Entia*, and therefore *bona*. All things being an infinite Agent both *extensivè* in the quantity, for he hath done all: and *intensivè* in the qualtity, hee hath done all things well. Oh the height the bredth, and depth of divine power, and powerfull divinity! able to make the swifteſt ſtreame a ſtanding poole, and the moſt vocal tongue of man to ſhrowd it ſelfe in ſilence. Thus having diſcourſed of this Scripture, let it be your bounty to lend a while your patient attention, whiles in a word I ſhall determine the words of this verſe to containe three generall parts.

Firſt, the peoples breaking forth into Admiration, in theſe words, *They were aſtoniſhed above meaſure.*

Secondly their breaking forth into the higheſt ſtreame of Commendations, *He hath done all things well.*

Thirdly,

Thirdly, the reasons, by illustration in the instances, *Hee hath made the deafe to heare, the blind to see, &c.*

The Summe of which inference to the immediate premises, I take to bee this: In speaking, living and miracles doing, *He hath done all things well.*

Herein two principall parts commend themselves to your consideration.

1. The Agent, *He,*
2. The Action, *hath done &c.*

The Agent being Christ Iesus, not onely Man but God, of whom also our best ascertained knowledge is but *a posteriore per effectus*, and not *a priori per causas*, I will first propound the Action, and thereby inferre the Agent to bee vnmatchable.

In the Action.

1. The Matter. *He hath done all things.*
2. The Manner. *Hath done all things wel.*

The Matter for which the multitude blazed his honour was 2. fold his words and his works. His words both ἐκφωνήτικα so deepe, so profound, the greatest Elephant may swimme, and ἐξαίρετικα so perspicuous and shallow that lambs may wade.

wade. His workes in this place ſpecially intended

Are { *Converſationis* et *Conſervationis.*

Of Converſation, for hee lived *Agnus ſine macula, Lilium ſine ſpina, Homo ſine culpa*; and of Conſervation, or Reſtauration, by Miracles; he made the deafe to heare, the dumbe to ſpeake, &c.

Chriſt in all his doctrine with a ſuperlative reach of wiſedome, tranſcending all humane ſcience, is neither as that Græcian *Heraclitus* who left his learning in a cloud of obſcurity, inviſible; nor as that ſordid *Meſſias* whoſe fatty phraſe (as *Tully* termes it) made his ſpeech vnſauory; but in one and the ſame word he is ἐκφαντικὸς and ἐχόλπιος ſo ſweetly matching profoundnes and plainneſſe, *ne habeat in publico vnde parvulos nutriat, et ſervat in ſecreto vnde mentes ſublimium admiratione ſuſpendat*, that outward perſpicuity may bee milke for babes, and inward myſtery may be meate for the matureſt and ripeſt wits. Therefore Saint *Auguſtine* in his Epiſtle to *Ierome*, preferreth the worthines of the Goſpell before

fore the Græcian principles, and saith well and wittily, that *Incomparabiliter pulchrior est veritas Christianorum quam Helena Græcorum.* Arts and Sciences are but the birth of Mans braine, but here is the Kings daughter the Lady of learning, at whose becke the greatest and soundest Axiomes of humane wisedome must bow chusing rather to beleeve then dispute, where divine precepts grounded upon the Rocke Christ Iesus surpasses all humane knowledge with a 3. fold excellency, Verity, Vnity, Efficacy. Christ is not onely true, but truth it selfe; without fraud either active that he should deceive, or passive that he should be deceived, therefore in contemplation worthy, worthie the Gospell. The Gospell of Christ being the most absolute *Lesbian* rule whereby we must square out all our actions, that wee, as He, may doe all things well. According to that of Saint *Ambrose, Omne verum est à Spiritu sancto*, for this *una veritas* is both *formalis, effectiva, exemplaris.* Formally true in its Efficient, from which all Truth floweth; exemplary which must be our imitation in which steps, whosoever will not erre must walke

walke. Philosophers may flatter themselves, but all that they find is losse. It was Saint *Pauls* resolution, I account all the world as dung; having like Owles a glimmering in the night of Nature, but beetle-blind in the day-light of Grace; trusting more to their conjecturall notions, then to the infalible evidence of the Spirit of Truth.

The Ethnicks are *in Vmbra*, the Iewes *in nube*, the Christians onely *in luce, per verbum effusum et infusum*, outwardly preached and inwardly inspired, so that of the word of Christ, as the only divine Philosopher I may conclude *quod falsum est philosophicum non est*. The next is so affined to this that it followes of force, if his word bee true then is it one. *Verum et vnum convertuntur. Vna est dilecta mea.* God is not as man who affects variety to pleasure, more then unity to profit, himselfe being the beginning of Essence, *Iam.* 1. 17. and his word and knowledge are both unchangeable, for with him there is no shaddow of alteration.

Therefore *Varroes* threefold theologie whereof *Augustine* makes mention in *lib.6. de civitate dei, Fabulosa ad Theatrum,*

atrum, naturalis ad mundum, et Civilis ad Vrbem, vainly divided, argues but a lying vanity, departing from the vnity of perfection to the multiplicity of confusion: but in the words of Christ are no idle *Platonicall Ideas*, *Pythagoreans* dreames, or naturall conclusions, but supernaturall revelations, and that not *ad urbem*, but *ad orbem, nam bonum est diffusivum*. And yet the sound and voyce of the Turtle, that goes through the world, agrees in one vni-sound of the truth; *nam multa candelabra sed lux vna*, saith *Hugo de Arca Noe*. One Sunne of truth whose beames are fired in all nations, *verba innumerabilia, et vnicum tantum verbum omne*. This *verum omne & vnicum verbum*, is (saith mellefluous *Bernard*) *non loquax sed efficax, non sonans sed penetrans*, in sound little in substance great and admirable; not words in the eare, but sword in the heart to wound the soules of men with a love of their God. And that with a threefold grace; surpassing the grace of humane discourse in that it is *delicioſum ad saporem, solidum ad nutrimentum, efficax ad medicinam*; to the taste delicious as the

the Manna of Angels, and hony of *Canaan* for nutrition ſollid, *eſca animæ, panis ſapientiæ*, for medicine excellent, *omnes vitioſos ſanare, bonos adjuvare* to the ſicke ſoule a reſtorative conſolation, to the ſound a preſervative inſtruction. The Goſpell cures what nature miſ-guides, the effluence of the word, with the influence of the Spirit leades Chriſts Sheepe from the night of Error to the light of the Truth, from the thrall of ſinne to the throne of Grace; for Chriſt hath not only as *Moſes* and men, a chaire on Earth, but a throne in heaven, and power ouer all people: hee ſpeakes and ſpeedes, making his word to the Elect, the ſavour of life unto life, to draw his Saints from Earth to heaven, from the world to God, *a mundo ſenſibili ad mundum intelligibilem*, therfore the people admiring his wiſedome bare record to his word that in his diſpute and diſcourſe, *He had done all things well*. He was not like the Dove with ſilver wings and feathers of Gold, that brought into the Arke of the Church, nothing but a leafe in her mouth, but like the true ſpies of *Canaan*, with cluſters

of Grapes, plenty and abundance of ſubſtantiall doctrine to give men a taſte how pleaſant the Lord is, and how pleaſant the land is that floweth with milke and honey. Thus admirable was that ſweet ſinger of *Iſrael*, that came in humility with a fiſhers phraſe to fiſh for ſoules, *favus diſtillans labijs eius, ſumma gratia ſumma eloquentia*, with fulnes of grace, full of grace were his lips and riches of Eloquence, for never man ſpake like him, moving the multitude like clouds of witneſſes to confeſſe vnto the world, that he was *Vere propheta Iohn.* 7.40. deceit and guile were not found in his mouth, and *veritas prophetica* in whom all the promiſes of God by the prophets were yea and *Amen*, 1 *Cor.* 1. 20. and *ipſa veritas ipſe Propheta* αληθειας *Ioh.* 14. 6. Not onely as *Moſes* a Prophet among his Brethren, *Deut.* 18.17. or as *Iſaiah* a prophet, or as *David* a Prince and a prophet, not onely as *Iohn Baptiſt* the greateſt among the ſonnes of men, *Mat.* 11. but by the multitude of the ſonnes of men, confeſſed to be the ſacred Sonne of God, the Prince of Prophets, the inſpirer of men and Angels; to whoſe omniſcience

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the people and multitude aſcribed the honour of Omnipotence, to doe all, and of eſſentiall goodneſſe to doe all things well. *Fecit omnia bene &c.*

And thus from the wiſdome of his words let us come to the power of his workes, *Converſando, et conſervando*, converſing in his owne converſation, and others Preſervation.

The providence divine ordained three meanes to open unto men the way of truth.

Verbum præcepto, Chriſtum exemplo, Spiritum ſanctum inſpiratione; the Word to ſpeake, the Spirit to perſwade, and Chriſt himſelfe to lead to the way of life. And this Saint *Auguſtine* ſayes upon the firſt Pſalme, *venit non ſtetit in via peccatorum* he came but ſtood not in the way of ſinners: for he was a Lilly, *non inter ſpinas, ſed ſpinas non habens, quia peccatum non fecit.* *Iacobs* lambes were ſpotted, but he only immaculate. The Lambe of God came without ſinne, to take away the ſins of the world. *In terris viſus eſt ut eſſet exemplo, in cœlos levatus eſt ut eſſet patrocinio; hic informat ad vitam illic invitat ad gloriam*, ſaith Saint *Bern. Ser. 1. de Sanctis*

Victoris. He dwelt amongst men by exemplary president of perfection, to lead his Saints Militant; he ascended the heavens to crowne his Saints victorious in the Church Triumphant. That he neuer stayned his honour with sinne *Aquinas* assignes a threefold demonstration.

First the end for which hee became Flesh; to satisfie the wrath of God for the sin of Man.

Secondly to proue the verity of his humane nature, and

Thirdly, that every action of his should be our instruction. If hee had beene a Sinner, he could not have beene a Saviour of others, no not of himselfe, for the soule that should have sinned should have dyed, *Ezek.* 18. 24. Nor should his transgression have proved his humane nature, but natures corruption, sinne being not created of God, but suggested by the devill: And last of all how should his life have beene a light unto our feet, and a lanthorne unto our pathes, if his workes had beene the workes of darkenesse? and therefore came he not infected with Originall, and lived vnblemished with actuall sinne, in all conversation according to

to Law. First that he might approve, a
withall fulfill it, and end it. Secondl
to take from the Iewes all occasion of o
loquie. Lastly, to enlarge the soules
his servants from the curse denounced
gainst offenders ; *that they which belee
ved might be received into the adoption o
sonnes and be made heires of God through
Christ*, Gal. 4. 5. Who is all-sufficien
for a great worke, so excellent, requiring
an emminent agent, and the higheſt per-
fection not *comparativè* as man, but *ab-
solutè* as God ? Onely hee in whom the
wisedome of the Father and *the fulnes of
the Godhead dwelleth bodily*. Hee, that one
and the same with *Ens primum absolute
perfectum*, containing all perfections, un-
created formally, and created eminently
and effectually ; having all naturall, mor-
rall and Transcedent sufficiency above all
the sonnes of men : so that his soule could
not be defiled with sin by reason of a three
fold supportance.

First the fulnes of grace, as the God of
grace and goodnes.

Secondly the consummation of glory,
as the King of glory.

Thirdly the Vnity of the Vnion of

the Deity and humanity in one person.

What others received *secundum similitudinem*, he had *secundum essentiam*, say the Schoolemen. Men by participation, he by possession; men receiving, Christ containing the fulnes of grace *plenitudinem numerositatis et perfectionis*, in number without number, perfection without limitation or measure; and therfore his grace by conjuction the eternall word, exceeded all the endowments conferred upon man, with a threefold eminency.

First the habits of Vertues inward.

Secondly the transcient actions outward.

Thirdly the effect consequent, in infinite mercy purchasing life for all, though all had deserved death. Here then Sinne in no sort could enter, for his words, his works himself and his soule, were full of Grace, and *intus existens prohibet alienum* his righteousnes could never be eclipsed where the Deity displaying in his holy conversation, his glorious beames, did shine and breake through the clouds of his humanity, that all might see light, to the right way of Salvation, by following his steps, who is *the Way, the truth,*

and

and the life. Joh. 14. 6.

Saint *Bernard* ſmelling the ſweet ſavour of his Saviours garments, the garment of Salvation, and robes of his perfect righteouſneſſe; the odour of his name ſmelling like *a field whom the Lord hath bleſſed*: he compareth him to a flouriſhing Vine, deckt with the beauty of the beſt flowers. *Viola humilitatis, Lilia caſtigatis, Roſa paſſionis & charitatis.*

His humility ſuted to the Violet, *reſpectu modicæ ſaturæ, ſitus humilis, dulcis odoris*: his low ſtature in the ſtate of a ſervant, his humble ſeate, on his foot-ſtoole upon earth, though hee was the King of glory, whoſe throne is above the Heavens, and his name a ſweet odour, *nam oleum effuſum nomen ejus.*

His chaſtity, referred to the Lilly, in that it is *alba, ſplendida, tractabilis*: his whiteneſſe, purity, and alacrity to doo good; his cleereneſſe, amiable in countenance, *intuens omnes fronte ſerena*, his meekneſſe tractable, as the Lilly palpable.

But of all that Roſie-red of his bloudy paſſion, which gave unto the world that ſweet ſavour of Salvation, in which with the rareſt clauſe, hee concluded all with

an action of obſervation, admiration, and imitation: *nam perdidat animam ne perdiderit obedientiam*, he loſt his life to ſave his obedience, approving himſelfe the ſpotleſſe Lambe of God, both in his ingreſſe to the World, conceived of a Virgin by the power of the holy Ghoſt: In his progreſſe in this World, the beames of his holineſſe dazeling with amazement the eyes of the beholders: and in his egreſſe out of this World, though hee were condemned with a jury of Iewes, (a Iewiſh jury) as a malefactour; yet both *Pilates* unanſwerable interrogation at his death, *What evill hath he don?* and the peoples affirmative teſtimony of his innocency in his life; concludes that he both in his life and death, was the Lord of life, the ever-living God, the anchor and authour of all our wel-fare.

Becauſe he hath done all things well; let therefore all the flockes of Iacob follow the great and good Shepherd of their ſoules. *Viam precepto docentem, exemplo ducentem*, if the way be long by precept, he hath made it ſhort by example; and therfore ſayth *Lactantius*, *ſi precipientem ſequi non poteris, ſequere antecedentem*, ſo trace him

him in his foot-ſteps, that thou mayeſt follow him into the cœleſtiall Paradiſe of Heaven, where he himſelfe is gone before to prepare a *Manſion* for thee.

Let thy life be like *the Kings Daughter glorious within*, with a good intention, and faire without, with the beauty of holines, in heavenly converſation; light thy lamp, prepare thy ſelfe by addreſſing thy ſoule in marriage garments, *the robes of righteouſneſſe*, to meet the (nay thy) *Bridegroom* Chriſt Ieſus in the clouds, by walking as himſelfe, hath left himſelfe for an example, whoſe praiſe is in the Goſpell, *non plauſu vanitatis, ſed judicio veritatis, non precario, ſed merito*; for *fecit omnia benè*.

All time, and tongue would fayle mee, if I ſhould ſeeme to tell all, for *hee hath done all, he hath done all things well*. I will therefore paſſe with the time, from his workes of imitation, to his wonders, which out of the depth of admiration, in this multitude drew commendation. *He hath done all things well, for he hath made the deafe to heare, and the dumbe to ſpeake*, which are *opera conſervationis & reſtaurationis*.

Chriſt Ieſus the Wonderfull, filling

the world with his Wonders, made his miracles to the diſeaſed and poſſeſſed a *reſtauration*, to ſhew himſelfe that great Phiſitian that came downe from heaven (ſayth *Auguſtine*) and that good Samaritane to cure our maladies. To the dead, vivification, to ſhew himſelfe *the reſurrection and the life*. To all, the confirmation of his Word, and manifeſtation of his Deitie, and humanity.

In the precedent miracle in this Chapter mentioned, when he put his finger into the deafe mans eare, and reſtored him to his hearing; there was *digitus Deitatis & digitus humanitatis*, the one by touching, ſhewing his reall humanity; the other by effectuall working, his All-ſufficient Divinitie.

The humane nature was but the efficient inſtrument, the Divine, the effectuall Agent, *una ſuccubuit injuriis, altera fulgebat miraculis*, the malady was cured by the one, the miracle ſhewed by the other; both working together miraculouſly; not onely *mira*, things ſtrange to the vulgar apprehenſion, but *miracula*, farre ſurmounting the power of mans hand, both in the matter, and manner.

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In matter, in ſuch marvellous variety, extending unto ſpirituall ſubſtances, according unto that of the Prophet *Zac.* 13 2. *He ſhall cauſe the uncleane ſpirits to depart the Land*; accompliſhed when *the Prince of this world was caſt out*, Ioh. 12. 31.

Heaven, Earth, and Hell confeſſed him the Wonderfull; for at his paſſion the Sun did hide his face, the Earth was moved, the Devill trembled, to ſee death, and hell led captive in triumph.

Logicall maxiomes fell downe before him, like Dagon by the Arke of God; for the deafe heard, the dumbe ſpake, the lame walked, and the dead revived, all conſpired againſt *Logicias*, to prove a regreſſe, *à privatione ad habitum.*

Neither is his wonderfull power ſo cleerely expreſſed in the matter, as in the manner of his working: *ſolo verbo, temporis momento, ſine medio, & actu completo*; by a word, *dixit, fecit, juſſit, geſſit*, a word, and a worke; nay, and a wonder in an inſtant. His actions being *contra, preter, & ſupra naturam*, and therfore not circumſcribed as ours, within the difference of time; *nam qui fecit tempus eſt*

ſupra

ſupra tempus; but in compleat act, not by degrees growing to perfection, but in a moment, having both inchoation, and conſummation, and that *modo ſine medio*, without helpe, or uſe of men or Angells, or any ſecundary cauſes, *Nam cauſa, prima non aſtringitur ſecundariis*; by the miraculous proceeding without manner, above, and without means. *Architas*, and *Archimedes*, and all the greateſt Artiſts are debarred from that honour, though to be admired for their rare inventions.

Zoroaſtes, *Apollinus*, and all the crue of Magicians cannot compare with his workes; for all their exploits at which the world wondered, by their inveſtigation of ſympathie, and antipathie, and other power of peculiar natures; or elſe by deluſion, invocation, or incantation of the helliſh family, (their familiars.)

Nay the Devils themſelves cannot paralell this part; for although they can work above the capacity of man in imaginary appearance, yet not in reall exiſtence; or if really, tis by application of naturall meanes, yet any thing ſimply miraculous they cannot worke or performe, requiring an action beyond, beſide, the courſe of

nature

nature, universall, under whose lawes the vertue and power of creatures is limited with a *nihil ultra.*

Onely the man Christ, though as man finite, yet as God infinite, he doth *infinita, modo infinito*; and that with a threefold excellencie.

First, because he is the first of all other.

Secondly, because he is unlimited.

Thirdly, because he is not restrained to time, place, matter, or definite manner in his actions; but absolute, and transcendent above all limitation, according to that of *Iob.* 5. 9. *He doth things great, unsearchable, and marvellous without number, magna quantitate, inscrutabilia profunditate,* all with a royalty reserved unto himselfe, above the Prophets, Apostles, Saints, or Angels; they working wonders as Ministers, He, as Master: they first praying, He, commanding; they by participation, He, by possession; they by grace, He, by nature; they by vertue derived of another, He, by himselfe absolute, *per se, non a se:* for *of his Father is given him all power in heaven, and earth.*

Lastly, the end determining the act, doth make his wonders more honourable,

as being no wayes intended for humane applauſe, nor to detaine men in admiration of idols, as Satans workes of wonders; but to draw the world with the Spouſe in the *Canticles*, from the darkeneſſe of nature, to the bright light of grace, that *all might ſee the ſalvation of God.*

In the re-view now of this evidence, three ſorts of men are to be condemned.

Firſt, thoſe refractory ſpirits which denie his miracles.

Secondly, thoſe phanaticall fancies which eſteeme them deluſions, rather done in an imaginary appearance, than reall exiſtence.

Laſtly, thoſe blaſphemous creatures which traduce his name, *horreſco referens* I tremble to utter it, that he was not *Paſtor ſed depaſtor, non Doctor ſed ſeductor populi*; againſt all which, the people unanimouſly conſpired with one heart and voyce, ſaying, *fecit omnia benè.*

Well, let the Atheiſts ſcoffe, the Iewes blaſpheme; but let us fall downe in admiration before this wonderfull Redeemer; let him be to other *filius fabri*, but to us his workes witneſſe *Faber mundi namq; fecit omnia.*

Neithe

Neither is he onely eminent above all the Sons of men, in the quantity of his workes, that *he hath done all*, but most in the quality, *that hee hath done all things well*. The Phœnix of Philosophers not able to discerne by the eyes of reason, that *quædam posse est impotentia*, did attribute to God, a power of doing evill: but better sayth the divine Philosopher, *malè quærit unde malum efficiatur*.

Augustin affirmes that there is no efficient, but deficient cause of evill; and therefore my Text renounceth all imperfection from Christ, as the most absolute Lord, full of all power, full of all perfection, and declares to the world in a word his excellency, *He hath done all things*: The ad jacent particle *bene*, excluding all defects, all excesse (both by which the vertue of perfection is mutilate) includeth all sufficiency: So well guided by wisedome, that in all his workes, envie cannot once taxe them with claudication, either in the inward substance, or outward circumstance. Here is more then *Aristotles* just man, doing *justum juste & bonum bene*, for he is essentiall goodnesse, *immense magnus sine quantitate*, *He hath*

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done all things, & immense bonus sine qualitate, he hath done all things well.

Whatsoever the exquisite Moralist can demand to make a man *transeunt*, it is concurrent in this Center, above the degrees of comparison. In others they desire, in him they cannot but admire his *Scire, velle, & posse*: his knowledge omniscient; his will readie simply to goodnesse, his power omnipotent: the beames of his wisedome shine cleer in his Word, his Goodnesse in his will, his sacred conversation on earth did demonstrate, his power in miracles displayes it selfe; like *a light on a hill*. In all and every of his Workes, all these three are inseparable cõpanions; if he had done all of constraint, the honour had belonged rather to the Cogent, then the Agent. If of ignorance, then Fortune, or Fate, or the worthiest soveraigne Providence had withdrawne the commendations; or if like *Iacob*, halting of a thigh, he had fayled in his proceedings, he had not done all things well. But he hath not his praise by favour, but merit; for he did all things *sponte, scienter, constanter*. Freely, for who could command the transcendent Majesty, sub-

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ject to none? wittingly and in wisedome, for nothing is hid from the All-seeing eie of the Deity, and that without wavering; not variable as a mortall man, but as the coelestiall Orbe above the Moone, with an uniforme motion, *rejoycing like a Gyant, to run his course*. The end, the perfection, all the continuance of his works, will witnes how well hee hath done his office. The end, is to glorifie his Father, to confirme the truth, to redeeme the distressed sinner. The perfection of his actions was compleat, both in substance, and in circumstance, *bonum, & benè*. And not like a flashing flame for a time, but like the Sun, he finished his race; approving himselfe to bee the bottomelesse well of profoundest humility. Here with the woman of *Samaria*, I acknowledge *the well is deepe, and I have nothing to draw withall*; therefore with touch and taste, like *Gideons* Souldiers, who did *lap*, and not drink of the waters. Leaving the Well, I come to the Well-spring, from the action, to the agent; in the originall concluded in the last word αὐτὸς ἐστιν, in our Translation expounded, *He*, in both one, first, and last; α, and ω.

In imitation of himſelfe, I have kept himſelfe, as the beſt wine laſt. In the former part you have ſeene the beames, here is the Sun, *lux*: there the River, here the Fountaine, there the fruit, here the Tree, a tree of everlaſting life; which *Hilary* deſiring to manifeſt unto men in the Paradiſe of the Scriptures, obſerveth five meanes. Firſt his Name, that he is χριστος, and χρισας, anoynted with the oyle of gladneſſe above his fellowes. Secondly, by his birth, not by generation, regeneration, or adoption, but by the power of the holy Ghoſt. Thirdly, by his Nature, one with God. Fourthly, by his power over all things. Fiftly, by his profeſſion, that he is the Way, the Truth, and the life. But my Text points out two more guides, to finde out this Agent; his Words, and his Workes: like the two Doves of *Venus*, leading to a golden branch, not as that for *Æneas*, to deſcend to hell, but with *Enoch*, and *Elias*, to ſore aloft to Heaven.

In his words, *never any ſpoke like him*; *Vox hominem ſonat ô Deus verte*, God ſpeaking in the forme of man, nay God ſpeaking,

king, not man. His works inforcing the very Iewes to confeſſe, and ſay, *truly this is the Son of God.* Aske his words, and they will anſwer as himſelfe did to the woman of *Samaria*, He is the Meſſias that ſpeaketh unto you. Aske with *Iohn* Baptiſt, *Art thou he that ſhould come, or looke we for another?* why his Workes beare witneſſe the Saviour is come, for *the dumbe ſpeake, the deafe heare, the lame walke.* If we conſider theſe helpes, they will plainly deſcry unto us the print of the Deitie, and diſtinguiſh the Creator, from the creature.

Firſt, *via eminentiæ*, he is eminent above all the Iſraelites; not onely as *Saul, higher by the head*, but as omnipotent to impotent, an infinite, to a finite agent; whoſe power is boundleſſe, for he hath done all.

Secondly, *via negationis*, for in his works he never ſtayned his honour with any imperfection: *Solomon in all his royaltie was not clothed* with *one of theſe*, for *he hath done all things well.*

Thirdly, *via cauſationis*, for onely God is omnipotent to doe all: So that with *Greg.* I may ſay; He is God, not onely *Nuncupater*, as *Moſes* to *Pharaoh*, *Deus inter omnia*, but *Eſſentialiter*, *Deus ſuper omnia*

ille opifex mundi melioris origo: and not only God, but man, *æqualis patri novum creans mundum, minor patre perditum reparans mundum, minor patre in forma servi, æqualis in forma Dei.* That he was not God alone, his sighing, weeping, speaking affirme; that he was not an imaginary body, as the phantasticall *Manichees* dreamed, his eating, drinking, sleeping, touching, witnesseth: all which are affections of a body naturall. The *Heretícks* that held him meere man, his body palpable confounds: The *Arrians* that held him a meere created Spirit, a Spirit not having flesh and bones; all his words, workes, and wonders declare, proclaiming to all the world that he is the promised Messias, in whose Person, Deitie, and humanity are united: so that of this Agent, with *Thomas* I may conclude; he is *Homo Deus*, and *Deus homo.*

In the matter of his actions, I admire the bredth, that *he hath done al*; In the manner his depth, that *he hath done all things well.* This sacred King of Glory, that he ought to bee had in remembrance, and sought out of all that love and desire his second comming, *hath done all things well*;

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not only to approve himself the unmatchable God, which is essentiall goodnes; but likewise by precept to command, by practice to leade, and by miraculous actions to draw men on earth, on the way to Heaven; leaving them his Word for their instructions, his workes morall, for their imitation, his Word a light, his life a lanthorne, *Christi vita morum disciplina.*

Peter must come, *Zacheus* must run, and all his Disciples with an inward affection, and outward conversation, must follow the steps of his most sacred uprightnesse: for as Marriners by Sea avoyd the Rocks, directing their course not by darke earth, but by the light of Heaven; so men who passe in the barque of their bodies through the waves of this world, to the shoare of rest, cannot escape the sands of sin, but by Christ Iesus the only bright light, the undoubted star, the stern of the Church militant here, & the haven of the Church Triumphant in Heaven. Wherfore let all the blessed Saints who set sayle for the salvation of their soules, esteeme his words as the words of truth, imitate his works as perfect holinesse, with reverent admiration, recounting his wonders as effects of

his Deitie. To informe the ignorant, there is *verbum ſapientiæ*, to reforme the ranging ſinner, there is *vitæ innocentiæ*, to turne our hearts to the living God, there is *digitus divinæ potentiæ*. In the glaſſe of his Word, ſee the face of your ſoules; it is *ſpeculum animæ*; follow his life, it is *via vitæ Auguſtæ*, although *Anguſtæ, hæc iter eſt ſerpens ad magni teſtæ tonantis*. In the re-view of his wonders, take an heart inflamed with *Thomas*, and confeſſe, *my Lord, and my God*; onely beware of two dangerous rockes on which many have made ſhipwracke of their ſoules; the one, partiall conceit of their owne perfection, here fell the Phariſees; the other, irreligious Atheiſme, which preſſeth the ſouls of licentious Libertines into Hell; but trace thou vertue in the golden meane, imitating him in well-doing, who did all things well. To do *all things well*, is the Royalty of God, but to do nothing well, is the badge of the Beaſt, and thoſe who become like the beaſts, muſt periſh. Let no man boaſt of perfection, leaſt pride bee his ruine; nor ſell his ſoule to ſinne in the ſight of the Lord, leaſt *the gates of hell prevayle againſt* him, but keepe the middle way;

way; from thy naturall imperfection, ſtrive to heavenly perfection; be watchfull over thy wayes, yet humble in thy thoughts, Heaven hath onely good, Hell onely bad, the earth a mixture of both. If the Browniſt could do all things well, he were to good for the earth; the careleſſe carnall Epicure doth nothing well, therefore he is too bad for heaven: The lukewarme Newter, like the Stoicks ἀδιαφόρον, who is indifferent for good, or evill, is fit neither for heaven, nor earth; onely thoſe Chriſtians are as *Benjamin, filii dextræ*, and *true Iſraelites without guile*, which are *in the valley of viſion*; aſcending, and yet not aſcended; growing up in grace as plants of Gods right hand, bringing forth leaves of good words, and fruits of good workes, not ſeeking for humane applauſe without, or ſelfe partiall conceit to pleaſe themſelves within.

Let all therfore from the greateſt Noble in *Iſrael*, to the pooreſt worme in *Iacob* that dwelleth in the duſt, ſtrive with heart and hand, in imitation of his Saviour Chriſt Ieſus, to do *all things well*, that it may go well with them in the day of the Lord. Amen.

FINIS.